THE REFORMED SPANIARD:

To all reformed Churches, embracing the true Faith, wheresoeuer dispersed on the *Face of the Earth:*

In speciall, To the most Reuerend Arch-*Bishops, Reuerend Bishops, and Worshipfull Doctors,* and Pastors, now gathered together in the venerable Synode at *London*, this yeare of our Lord, 1621.

Iohn de Nicholas & Sacharles, Doctor of Physicke, wisheth health in our LORD.

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THE REFORMED SPANIARD.

Declareth the reasons and motiues, by which he was induced to forsake the Romish Church.

Lthough I be by byrth a Spaniard, and cannot deny but that with my Nurses milke I haue sucked in the corruptions of popery; though my whole Infancy, child-hoode and youth, hath bene tainted with the dregges of such my education: yet no sooner was I come to yeeres of discretion, but I beganne to suspect the turning of bread and wine into the very substance of the Body and blood of our Sauiour, to be a meere fiction, much like (both in want of ground, & in wicked illusions) to the coyner thereof, the Antichrist of *Rome*.

The beginning of my suspition was, in that our Professor, *Bartholmew Hernandez*, a most learned man, in his publique Lectures at *Ilerda* in *Catalonia*, in the yeere of our Lord, 1596. did te[illegible]hvs being his Auditors, to the number of aboue 20[illegible] that God, by his ordinary power, cannot put one and the same body in diuers places at the same instant of time. This, quoth he, implyeth contradiction, as at once supposing, and not supposing a bodie. For by taking away

from any body, the proper passion of a body; namely the possessing one place, thence followeth necessarily the destruction and abolishment of the forme, nature and essence of the body it self: Forasmuch as the property of occupying one place, floweth of necessitie from the very forme and nature of a body, nor can by Gods ordinary power be separated there-from without destroying the subiect it selfe, on which it dependeth. And that this confining to one place, is a true property, or proper passion of a body, it is euident, in that it suiteth with bodies vniuersally, only & alwaies, and is reciprocated with a body. But whether God by his absolute and extraordinary power (whereby hee doth what he can do, or atchiueth a work, then which he cannot performe a greater or more perfect) can do a work, which contradicteth it selfe, my said Master would neither auouch, nor deny. This quoth he, is to mee a bottomelesse Sea, whereinto I dare not launch with the small cock-boat of my poore vnderstanding. Yet withall he constantly affirmed, that God neuer vsed this his absolute power, but in one work only, and that was the Inearnating of his Sonne. Then which he said, that God cannot produce a more excellent and more perfect exploit: whereas in the production of this whol world, and of the inuisible, and visible creatures in the same, it is otherwise. For God; if it had pleased him, could haue created much more glorious Angels, men more excellent, and brighter or better heauens then these which he hath made.

Out of this Doctrine thus deliuered by our Master, there arose in my minde no small scruple, whence I forthwith, though then but young, reasoned with my selfe,

ſelf, inferring this ſame *Tranſubſtantiation*, which preſumeth to put the body of our Lord in many millions of places at the ſame inſtant of time, not to be of God, much leſſe performable by the ſacrificing Prieſts. Verily, thought I, it neuer came from Gods ordinary power, by which he doth nothing implying contradiction; no, nor from his abſolute and extraordinary, which (as my Maſter would haue it) was neuer vſed but in the worke of Chriſts Incarnation. And ſo I concluded, that *Tranſubſtantiation* is no worke of Gods making.

To deliuer freely what afterward I thought, my coniecture is, that this my Maſter, intending here to expreſſe himſelfe cautelouſly, did on purpoſe ſpeake perplexedly. For ſwallowing this pebble ſtone of *Tranſubſtantiation*, and being not able to concoct it, he checked his ſtomacke downe as much as he could to keepe it from a dangerous vomit: and in a word to tell his caſe, he was faine to windevp himſelfe in the ſnare of doubtfull words, that he might eſcape the ſnare of the *Spaniſh Inquiſition*. The truth is, this learned man, who knew well enough, white from blacke, ſhould boldly haue affirmed, that Almighty God, neither by ordinary nor extraordinary power, can doe thoſe things, that are contradictory to thẽſelues, & therefore cannot ſet one and the ſame body in diuers places at the ſame inſtant. And that, not by reaſon of any want of actiue power in God, who is omnipotent; but by defect of paſſiue power in the creature (if ſuch fictions may be called creatures) which cannot ſuffer their eſſentiall and concomitant properties be torne away from the maine ſtocke, without the deſtruction

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of the whole nature and essence of the subiect, which natheleſſe is heere ſuppoſed to remaine entyre. For what can be more abſurd, then if I ſhold ſay, I preſent vnto you a man, from whom I will notwithſtanding take away the facultie of reaſon? which is as much as, behold here a man, no man: or, ſpeaking of a Geometricall circle, I ſhould inſtance in a circle, whoſe beams I would imagine to be vnequalled one to the other.

I am deeply touched with ſorow, for that hearing this voyce, whereby God cald me, I notwithſtanding, did not ceaſe to harden mine owne heart againſt it, for the ſpace of 9. yeares after; ſtil keeping my wont of ſaying Maſſes, of hearing auricular confeſſions, and continuing a fierce maintainer of that erroneous Religion. When I firſt put on the Cowle (which I vndertooke in the order of Saint *Hierome*, the moſt renowned in *Spaine*) I was not full ſeuenteene yeares of age: in which regard I may be the more excuſed, if, for want of ripeneſſe in iudgement, I tooke not a fitter courſe for my ſoules health. Yet at that age was I ſet in good forwardneſſe in the *Latine* and *Greeke* Languages, in *Rhetorique*, and *Poetry*, in *Logique*, and the whole courſe of *Ariſtotles Philoſophie*; and moreouer, I had made alſo ſome entrance into the ſtudie of *Phyſicke*. Beeing ſetled in the Monaſterie, I diuerted my ſelfe wholly to Diuinity, and imployed me in the daily reading of the Scriptures. Which that I might the more diligently attend, I was ſent to the famouſe and rich Colledge of Saint *Laurence* in the *Eſcuriall*, founded by King *Philip* the ſecond: and in preſence of King *Philip* the third, I ſang that Maſſe, which was my firſt hanſell.

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I nor may, nor can conceale, that all that long time, whileſt I was a Maſſ-monger, I found no ioy, no comfort, no quiet in my minde, nor peace of conſcience, by communicating in the Maſſe, & by that vnbloody ſacrifice, ſo called; howſoeuer I had vſed more then ordinary diligence in *fore examining my ſelfe*, as Saint *Paul* exhorteth vs, 1 *Cor.* 11.28. and in premiſing auricular Confeſſiõ, as the Pope willeth vs. When therefore by woful experience I found daily more & more, that I could not ſay with the bleſſed Apoſtle, *our reioycing is this, the teſtimony of our Conſcience*, 2 *Cor.* 1.12. And when as I could not finde in the holy Scriptures, any mention or proofe of the Maſſe, of *Tranſubſtantiation*, of the vnbloody ſacrifice, or of Prieſts appointed to ſuch a function, I ſet vp my reſt concerning the Maſſe, to let it paſſe, and meddle no more with it.

The more was I encouraged to deny *Tranſubſtantiation*, and to giue ouer the Maſſing Trade, not onely by my Maſters fore-recited Doctrine, which I carefully chewed vpon whileſt I remained in the Monaſtery, but alſo for that I had obſerued, that he good man, would neuer be brought to ſay Maſſe himſelfe, though he were Prieſted, and had beene by his moſt worthy friends thereto intreated. To whom he was wont to giue this wary anſwer, that he was neuer able to beare in minde, or to learne by heart, the many ceremonies of the Maſſe; whereupon, if he ſhould vndertake that action, he doubted the ſacrifice of the Maſſe, would be marred by the laughter of the by-ſtanders beholding him. In this his ſlye anſwere, geſtured not without a ſmile, me thinks I ſee one thing giuen out in word, and another locked vp within his breſt. Without doubt

he in this gaue way to the common weakneſſe of thoſe that put him to the queſtion, being vnwilling that they ſhould take any ſcandall at him. For, as for his priuate Iudgement, his Dictates, before mentioned, ſhew plainely that he had no ſmall ſcruple ſticking in his minde, which could not eaſily be pulled out; and that his ſuſpition againſt *Tranſubſtantiation* had taken very deep root in him: and therefore he could not finde in his heart to vndergo the atchieuement of the Maſſe: inaſmuch as he being perſwaded againſt it, or at leaſt doubting of it, could not haue ſuch intention of Maſſing, as is required in the very act thereof.

Another motiue draue me further from the *Romiſh* Church; namely, that the Pope, being a Creature, dareth to iudge the Law of his Creator, euen that Law, by which himſelf is to be iudged at the latter day. For inſted of the firſt Commandement of the Decalogue, written by the finger of God, he hath ſubſtituted and obtruded another vnto the *Spaniſh* Nation.

To ſpeake more plainly, the firſt Commandement of the tenne, written in Mount *Sinai*, is this, *Thou ſhalt haue none other Gods but me.* This Commandement the *Spanyards* haue not in their vulgar, the common people heare no newes of it. What then is the firſt Cõmandement which the people in *Spain*, are taught to repeat? Forſooth this, *Amor a Dios ſobre todas las coſas: To loue God aboue all things.* I deny not this to be Gods commandement, yea the grand Commandement, being the pith and ſum of the whole firſt Table. But if it be lawfull to put out any particular Commandement, and to place this inſtead thereof, why in like maner doe they not in the *Spaniſh Catechiſme* blot

out

out ſome one of the Commandements in the ſecond Table, and put, in ſtead of it, *Thou ſhalt loue thy neighbour as thy ſelfe*; which is the ſumme of the ſecond Table? Theſe are, without queſtion they are, two generall precepts, which in no wiſe exclude any of the ten particular Commandements. And verily no man can loue God aboue all, and his neighbor as himſelfe, vnleſſe he moſt exactly keepe all thoſe ten Commandements. *Yee are my friends if ye doe whatſoeuer I command you*, ſaith our Sauiour, *Ioh.* 15.14.

But as for the ſecond Commandement, ſo ratified by our great and dreadfull God, partly by promiſes, and partly by threats, ſtyling himſelfe *a ielous God*, and therein forbidding the worſhipping, ſeruing, or falling downe to grauen ſhapes, or likeneſſes of any thing in heauen, or in earth, or in the waters beneath the earth, and ſo condemning all Idolatry, and *Iconolatry*, that is, Image-worſhip; this Commandement, I ſay, is by the ſon of perdition cancelled, and conceaded, not onely from vs poore *Spanyards*, but alſo from the *Italian*, *French*, and al other *Romaniſing* Churches. Let him that hath beene thus bold to blot out Gods words, take heed leſt his own name be blotted out of the Booke of life, according to the threat in the end of Saint *Iohns* Reuelation.

Think other men as they pleaſe, euery one according to the ſway of his priuate apprehenſions: for my part, if there were no other plague in the Church of *Rome*, but this, that the Pope hath preſumed to change the firſt Commandement, & to nimme away the ſecond, both of them beeing precepts twiſe written with the

ger of God, and twise deliuered to *Moses* with many signes and miracles, I shall neuer hope well of those, that make the Pope their Idoll, vnlesse they shall by Gods grace repent, and learne, *that it is better to obey God, then men.*

Acts 5. 29.

Moreouer, another motiue to driue me from Papistry was; That, whereas our Lord and Sauiour sayd concerning the Chalice of the Eucharist, *Drinke ye all of this*, the Pope (with no lesse sacrilege then the former) saith, Ye shall not all drinke of it; but, you Kings and Priests, drinke ye onely of it: As for all the rest, they must be content to take the Communion in one kinde onely. I am often deeply touched with admiration, and adore with reuerence & humility, the infinit patience, & incomprehensible long suffering of God; who, in a sort ouercomming himselfe, can with-hold his reuenging hand, from sending down fire from heauen, or making the earth to open, for the punishing such abhominable & *Luciferian* pride of the *Romane Antichrist*: When as he hath of old stricken King *Vzzah* with sodaine death, for only daring with his hand to touch and set vpright the Arke of the Couenant, when it tottered by reason of the vnruly motion of the Oxen that bare it: which Arke was a figure of this holy Sacrament.

Mat. 26. 27.

Lastly, I cannot but acknowledge, that I was wont to be inflamed with no small indignation, as often as I thought vpon this Ring-leader of Hypocrites, who stiling himselfe *The seruant of the seruants of God*, doth notwithstanding beleeue, and teach, That the power and authority of Kings ouer their Subiects, is only of humane

humane and positiue right: but, as for him selfe, hee vpon the words of our Sauiour, *All power in heauen and in earth is giuen to me*, (as if this had beene spoken of the Bishop of *Rome*) challengeth by diuine right, a power of deposing Kings excommunicated by him; of dispensing with their Subiects in their Oath of Allegeance; of appointing those Kings to bee slaine by whom he shall thinke good: so that all this while, this *Destroyer* will haue neither himselfe, nor any other, that commit such horrible and dismall parricides, to be accounted murtherers, but rather iudgeth, that the massacring of all the Kings of the earth is not so great a mischiefe, as that for the preuenting thereof, there should be suffred a disclosure of any one thing related in auricular confession; which so rigorous institution of Confession, is an inuention of his owne. Verily often musing of these things.

Amaz'd I stood, my hayre did start vpright
My voyce durst not come forth for deepe affright. Virgil.

Vpon these and other like motiues, I decreed & resolued to depart out of *Babylon*, as soon as euer I could get any cleanly opportunity. Yet was there remaining one euill spirit vnconquered by me, which bare a very strong hand ouer me; and that was doating adoration of the Virgin *Mary*, a disease which had long bin my bosome-darling, and being bredde in my bones, would very hardly come out of my flesh. So deepe a *deuoto* of our Lady was I, so duly and daily did I pray vnto her, so reuerently was I woont to adore and a-

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dorne her Images(whereof I had no lesse then sixe or seuen to furnish my Chamber,) offering vnto them sometime Flowers, otherwhile the choiseſt fruites I could get; and withall, very frequently vsing those words in the *Romane Breuiary*, fraught with blasphemies: *Haile Queene, the Mother of mercy, All haile our life, our ioy, our hope.* And, *O thou our Aduocate, turne vnto vs those thine eyes full of pitty.* And those, *Free vs from all danger thou blessed euer-virgin, thou happy gate of heauen, thou Queene of heauen, thou Mistresse of the whole world.*

I was so deeply dyed heerewith, that I had much adoe to quit my selfe of this habite, which I had gotten by so many and so feruent actions of this kinde: neyther should I euer haue shaken it off, vnlesse I had with many teares & prayers, for long time craued assistance at Gods hands: who being thus called vpon, did in his mercy heare me, and set me free from this spirit of error, in this manner. The ouer-sight and care of the Library of our *Monastery*, beeing committed to my charge, so that no man could, but by my leaue, borrow, or carry any booke out of the Librarie into his Camber. I was wont euery Saterday, to view ouer all the books, & to set euery of them in his order. Which when I did according to my custome, I found one time vnder a deske, amongst some cast bookes, a certaine Spanish booke bearing this Title.

Two Treatises.
The first, concerning the Pope and his Authority.
The second, concerning the Masse, and the holines thereof.

At

At the first sight, I thought this book to haue beene made by a Papist, but assoone as I had read ouer the Epistle to the Reader, I was taken with more ioy then I was able to expresse. I iudged that I had found no small treasure, I kept it as a most precious pearle, I shewed it to no man, I read it all ouer. Among other things, I found there a certain history taken out of *Trithemius*, in manner following.

In the yeere of our Lord, 1470. one *Allen of the Frocke* a Dominicall Friar, deuised and composed the *Rosary of our Lady*, which, neglecting the Gospel of our Lord and Sauiour, hee preached abroad; and so this Booke was published, wherein are related many myracles of the Virgin *Mary*, wrought by vertue of this *Rosary*. A little after the beginning, the Authour telleth a Tale, that, *Once vpon a time, the blessed Virgin Mary came into the Chamber or cell of this Friar* Allen; *and hauing made a ring of a locke of her owne haire, she, by deliuery of it, betroathed her selfe vnto him, kissed him, and offered to him her paps to be handled, and sucked by him, and finally conuersed with this sweete Fryar* Allen *as familiarly as the spouse is wont to doe with her mate.*

Who hath the patience to read, or heare this? Out vpon such ribald blasphemies, and blasphemous ribaldries! Verily I blush for shame, whilst I write out these things. But I yeelde from my heart all praise to Almighty GOD, for that presently vpon reading this homely Tale, the former deuotion which I bare to the Virgin *Mary* grew key-cold. The truth is, I presently beheld a certaine new light shining out of the Gospel

of

of our Sauiour, whence I was fully instructed, that we haue onelyone *Aduocate with God the Father*, namely, *Iesus Christ*; but as for an *Aduocatresse*, we finde there no newes of any such. Euer since this, my life seemed irkesome vnto me, because I had no fit opportunity to make an escape, and to repaire to some place, where I might freely publish that Religion, which I had entertained into my heart. I was then surprized with a violent disease of that sort which we Physitians, call *acute per decidentiam*. In the height, & consistence of which sicknesse, I vowed vnto God, that (if I recouered) I would forthwith adioyne my selfe vnto the true Christians, *which worship God in spirit and truth*. As soone as I made this vow, I began to recouer, and for the sooner regaining of my health, I did get leaue to goe to the place where I was borne, and to remaine there for two months. Thither I went, there I remained, and recouered my perfect health. This my appointed time being expired, my Father, brethren, and kinsfolk thinking that I had returned to our Monastery, I conueied my selfe to a Port in the *Mediterranean* Sea, called *Caulibre*: there I tooke ship, & thence went too *Rome*, with intent to see whither Christian Religion do flourish more in that City, which is called the Head of the world, then in *Spaine*; as also that I might beholde the worlds wonders, which are at *Rome*, which if I had not seene, verily I shold haue euer longed to behold them. What shall I say? Scarse found I in *Rome* any thing, that did not giue me offence and scandall. What is there at *Rome*, that filleth all mens eyes and eares, but the *Popes* diuine power, the *Popes* Holinesse, the *Popes* Indulgency,

1 Ioh. 2. 1.

Ioh. 4. 23.

Indulgency, Pardons and Iubilees? Nothing at Rome is trumpeted out with more ful mouth, then *the most Holy Father, the Head of the Church, God vpon earth.* But as for the *seauen headed Beast*, that is, (by the Angels interpretation) *seuen hilled City*; and as for that *Woman, with whom the Kings of the earth haue committed fornication*, that is (by the same interpretation) that *great City, which hath dominion ouer the Kings of the earth*; of these and such like Prophesies, bent directly enough against the grandchildren of *Romulus*, there is no newes now to be heard among the *Romanes*. Reuel. 17. 9. Reuel. 17. 18.

Walking there, & viewing the Churches, Lord, what ougly superstition doe I behold? As one waue crowdeth another, so doe their new *Saints* shoulder out the olde. A fresh yesterdaies *Saint* there is, that hath already gotten three new Churches at *Rome*, new built and founded vnto him, and their wals from top to the floare garnished with pictures and tablets, dedicated to him. Of this vpstart I would not speake, if the Romanes would at any time leaue speaking of him, and cease with so lowd throats to call vpon him; if all places did not ring againe with his name: nay if this *Saintling* did not beat and banish out of the Churches not onely *God* and *Christ* (which perhaps seemeth a small matter to the Romanists) but also the *Virgin Mary* her selfe. *Francis* and *Anthony*, and all the rest of the Saints of the higher forme. *Charles* the Emperor, who of old was called *Charles the Great*, because he

vanquiſhed the *Saracens*, muſt now come downe, and be called *Charles the little*, in compariſon of this new *Charles Borrhomæus* who thus triumpheth, haiuing put to flight, not his enemies, but his friends and fellow-Saints. And why may not we thus by way of reprehenſion mocke at the common mockery of the world? but now it is time for me to awaken out of this extaſie.

I remained in *Rome* about a Month, all which while ſtill me thought I heard the voyce of Chriſt ſaying vnto me, *Come forth, come forth out of Babylon.* I come out on Gods name, and paſſe ouer to *Mompelier*, where *God ſhewed me his aboundant mercie in the middeſt of his Church, and ſtrengthened my heart with the grace of his holy ſpirit*: So that eight yeares ſithence I there put off my Monkiſh cowle, and abiuring the groſſe errors of the Romiſh Church, I did publikly embrace the vndefiled faith of the true and Reformed Religion, not without the expreſſe ioy of (in a manner) all that City. And becauſe I could not then ſpeake the French tongue, I did by the aduice of all the Paſtors there apply my ſelfe not to the holy miniſtery (which my loſſe I yet with many ſighes deplore) but vnto my olde intermitted ſtudy of *Phyſicke.* But behold, while I was thus ſayling in the depths of *Hyppocrates* and *Galen*, a violent tempeſt ouertaketh me, and that was this.

My Father, a man ſpent with age, (being foureſcore yeeres olde) and taking it very heauily that I had

had fled to the enemies of faith, and heretiques (ſo they dreamingly deeme of vs) ſent to *Monpelier*, one of my elder Brethren, together with a Coſen Germane of mine, Prieſt; both who for the ſpace of eight daies did beleager mee, firſt with faire intreaties, and plentifull teares, then with Arguments drawne from Diuinity and Philoſophy; thirdly by rewards and offers of worldly goods; laſtly, by threats and terrible obiurgations, to beate mee off from my ſound intent, and holy reſolution. I think it not amiſſe heere to relate their language.

Thou haſt (ſaid they) twelue Neeces now mariageable, which will neuer get husbands ſo long as thou remaineſt an hereticke; for thoſe, who before were willing to marry them, now ſtart backe, ſaying; God forbid that we ſhould take to wife thoſe that are a-kin to an Hereticke: Returne, returne to our religion, if not for conſcience, (for we know that you are a lerned man, and haue not raſhly, nor without ſhew of reaſon left vs,) yet for the honor of our ſtocke and blood, which thou haſt branded with the foule ſpot of infamy, by forſaking the *Romane* Church, & embracing a new religion, which with all the Profeſſors thereof, (for they are but a few in number) the *King of Spaine* is reſolued to aboliſh and ruinate. Returne therefore to the holy Mother Church, at leaſt for the loue and reuerence you owe to our aged Father: who, euer ſithence the time hee heard that you were become an hereticke, lieth ſicke and bed-ridde, pining away with griefe and ſorrow.

Heereto I answered as became a Christian. But because they would giue mee no patient audience, nor affoord themselues any time to weigh my answer, I vsed a very honest slight to bring my brother to the house of *Falcarius* a very worthy Minister of Gods Word, who for the space of an whole houre did make a cleere demonstration of the falsehood of the Romish religion, and truth of the Reformed, out of the *Tenets* of them both.

My brother making obiection of nouelty against the Reformed religion, and want of Calling and of Antiquity in *Caluin* and *Beza*, and other such like Pastors; M. *Falcarius* according to his admirable faculty, made answere: Sir, What Religion call you new? ours? you are farre wide. Our Religion is the most ancient; if the Gospell of our Sauiour, if the Epistles of *Paul*, and of other the Apostles (in a word) if the new Testament, if the Prophets, and the whole old Testament do teach the true religiõ, needs must you confess that our religion is most ancient; for we beleeue nothing, but that which wee reade in the old and new Testament, & that which is drawen thence by necessary consequence. Call your Religion, I pray you, call it new. For almost euery Pope, when hee commeth new into the *Chaire*, doth impose vpon you new precepts, and traditions, taken out of his vnwritten word, to bee beleeued and awefully obserued by you, vnder paine of mortall sinne: and what lawes one Pope layeth vpon you to be kept, as soone as hee is gone his

his way by diſeaſe, or by poyſon, another doth cancell. Is not the Communion vnder both kinds very ancient; being inſtituted by our Sauiour himſelfe? We with the primitiue Church, and with the moſt ancient Fathers, doe retaine the ſame, and acknowledge both kindes to be neceſſary to the eſſence of this Sacrament. Is not the worſhip of idols, and images a new thing? and forbidden very inſtantly in the ſecond Commandement of the decalogue? We obey this diuine prohibition, but ye obey the Pope, commanding adoration of Images againſt the expreſſe Word of God. Is not the doctrine of *Tranſubſtantiation*, a nouelty crept into the *Romane* Church, not aboue foure hundred yeeres agoe? This we conſtantly reiect, becauſe it is repugnant to Gods word, implieth a thouſand contradictions, and maketh thoſe to be Idolaters, that are at Maſſe. Thoſe words in the Scripture, *This is my body*, are to be vnderſtood in the ſame ſenſe and manner with thoſe, *That Rocke was Chriſt*, 1 *Cor*.10.4. that is to ſay, a Sacramentall pledge, whereby Chriſt was repreſented, and exhibited to them. Or as thoſe words of the Patriarch *Ioſeph* expounding *Pharaohs* dreame, *Gen*.41. *v*.26. *Thoſe ſeauen faire kine, are ſeauen yeeres*: Where the word *Are*, is by the conſent of all the Doctors taken for *ſignifie*. The ſame Patriarch expounding the dreame of *Pharaohs Butler*; *Thoſe three branches, are three dayes*; that is, *doe ſignifie them*; when as the Scripture ſaith, *Ye are the body of*

Mat.26. *Paul*.1 *Cor*.11.

Gen.40.12.

Christ, and members in particular; are we therefore transubstantiated into the very body of Christ? are not these speeches spiritually to bee vnderstoode? hereto may be added, that the *Hebrew* tongue hath no verbe which signifieth to *signifie*, and therefore instead thereof, vseth the verbe substantiue, *Sum*. Therefore our Sauiour speaking vulgarly, could not say, this signifieth my body, but instead thereof said, *This is my body*. Which of the Fathers that florished the first fiue hundred yeeres after Christ, did euer beleeue that we are iustified by the works of the Law, and not by Faith, as the holie Ghost speaketh by the mouth of Saint *Paul*; *Therefore being iustified by faith, we haue peace with God?* Which of the ancient Fathers haue constantly maintained any other Purgatorie, whereby our soules should be purged before they enter into Heauen, but the blood of our Lord and Sauiour, who, as Saint *Paul* speaketh, *By himselfe purged our sinnes?* Who, as Saint *Iohn* speaketh, *Loued vs, and washed vs from our sinnes by his owne blood*; And *Paul* againe, *If the blood of Bulles and Goates, and the ashes of an Heifer, sprinkling the vncleane, sanctifieth to the purifying of the flesh; how much more shall the bloude of Christ, who through the eternall Spirit, offered himselfe without spot to God, purge your conscience from dead workes to serue the liuing God?* Who euer of the Ancients, for the first fiue hundred, nay sixe hundred yeares did beleeue, or teach, that the Bishop of *Rome* is the head of the vniuersall Church, ha-

hauing power to depriue Kings of their Kingdomes, to assoile Subiects from their sworne Allegiance, and to dispense with Vowes lawfully made vnto God, to admit whom he please into the catalogue of Saints, to impose lawes vpon the vniuersal Church; to pardon sinnes as a Iudge, to set free soul s out of Purgatorie, to pronounce absolute, and supreame iudgement, without all possibility of appeale, in matters appertaining vnto Faith? so that he may auouch himselfe to bee out of all hazard of errour, and heereupon that he might lawfully bee called, by the high style of diuine Maiestie, the Spouse of the Church, and a god vppon earth?

This, and much more to that purpose was eloquently vrged, in the hearing of my saide Brother, by Maister *Falcarius*, cutting downe the tares of errours, by the sharpe sickle of his Arguments, whereby he drew teares from my Brothers eyes. And yet all this notwithstanding, when my Brother did see mee so firmely setled in the Religion which I haue now vndertaken, that hee could no whit preuaile to draw me backe, about foure dayes after, he returned homeward full of sorrow, together with my Cosen, no lesse loaden with greefe; my selfe the while with dry eyes, and chearefull spirit, beholding them at their departure.

Two yeeres after this, I tooke the degree of Batchelar in Physicke, in the famous Vniuersity of *Monpelier:* and three yeeres after that, hauing employed

ployed my time in ſtudying and practiſing Phyſicke, I was promoted *Doctor* in that faculty, in the flouriſhing Vniuerſitie of *Valence* in *Dauſphinee*, not in the ordinary curſory forme, but paſſing the rigor of examination, as appeareth by my Teſtimoniall Letters.

Hauing taken this degree, I practiſed Phyſicke, neere vnto *Monpelier*, and in other parts of *France*, being rewarded by publique penſion, and (whereof I boaſt not) with good meaſure of reputation: So that by the bleſſing of God (to whom onely be the honor) I atchieued many cures of diſeaſes, hard to be iudged of, and almoſt vncurable.

Whilſt I practiſed Phyſique, at Saint *Giles*, neere *Niſmes*, and *Arles* vpon publique penſion, there did betide me that which I am willing to relate for Gods glory. There preached in that Citie a certaine *Iudaite* (I ſhould prophane the moſt bleſſed name, if I ſhould ſtile that ſect by the name of *Ieſuite*) a man eloquent enough, but aboue meaſure clamorous and ſpitefull againſt thoſe of the Reformed religion: This man (by name *Rampala*) in his Sermon vpon All Saints day, expounding the anſwere made vpon that queſtion of S. *Iohn*, *who are thoſe that are cloſhed in white robes, and whence came they? Theſe are they which came out of great tribulation, and waſhed their robes, and made them white in the blood of the Lambe.* Heere Sir *Rampala* layeth about him in this manner: O my beloued ſoules, take heede leſt ye be ſeduced; conſider, I pray you, the

Niſmes.
Arles.

Reuel. 7. 9. & 13.

the answer of the Angel, he saith not, these are they which came out of faith onely, which is the Doctrine of the *Hugonots* (so they call the Reformed Christians in *France*) but which came out of great Tribulation. Let vs not therefore bee Infidels, like the *Hugonots*, among whom there is no Sacrament to be found, no repentance, no good workes; which last wordes, this valiant Actor thundred out with shamelesse confidence, and set them forth with the Theatricall Ornament, of clapping his handes one against the other.

It was not the Angel, but one of the Elders.

After Sermon, three or foure Papists of my acquaintance, asked me how I liked this *Rampula*: whereto I answered, that hee might be an eloquent man, but surely he was vterly ignorant of our confession of faith: which is euident, in that he imputed to vs a Doctrine cleane contrary to that which we professe. Forsooth we haue neuer a Sacrament. What a lowde lye is this? we haue both the Sacraments which were instituted by our Sauiour, Baptisme, & the holy Supper: but as for the other fiue, which the Church of *Rome* calleth Sacraments vpon her owne inuention, we deeme them no better then bastards. He said that we haue no repentance: This is very false. We beleeue the Gospell, enioyning repentance in those words, *Vnlesse ye repent, ye shall perish*; and againe, *Repent, for the Kingdome of heauen is at hand*. Our Ministers do daily inculcate vnto vs these words of the Gospell, *Exhorting vn-*

Luke 13.3
Mat. 3.2.

to repentance, and requiring the same. He said that we make noaccount of goodworks. This is a meere slander.

We beleeue with *Bernard*, that good works are the way to the Kingdome of Heauen, but not the cause of our reigning in that Kingdome. Wee acknowledge (& this your Master *Bellarmine* acknowledgeth by vs) that good workes are necessary vnto saluation, not that they are the efficient or meritorious causes thereof, (for the free mercy of God, for the merits of Christs passion by faith in him, doth procure, and bring forth that saluation in vs;) but because they doe testifie the same, and are liuely euidences thereof. Nay moreouer, we beleeue that iustifying faith cannot by any meanes subsist without good workes, which if they be wanting in any man, we (with Saint *Iames* the Apostle) call his faith a dead faith.

Lib. 4. de Iusti. cap. 1.

Iam. 2. 20. 27.

Rampala, when it was told him what I had said, became my enemy, & hated me. The Gouernor of that City, being an honest an learned Gentleman, (and though himselfe following the Popish parts, neither a persecuter, nor a contemner of those of the Reformed Religion) intreated me to come to his garden, and to bring with me some one of my own Religion, that there I might confesse with *Rampala*, either by opposing, or answering; I answered the said Gouernour, that I tooke kindely his offer, and would be ready to encounter *Rampala* there. Accordingly

cordingly I came, accompanyed with one whom I chose of the Reformed Religion, by name Master *Marcot* an Apothecary (a learned, honest and zealous man:) there we expected *Rampala* diuers times to meet vs in that field, but no *Rampala* appeared. It seemeth his stomacke serued him not to enter the lists, or to shew his face, in the presence of *a Reformed Spaniard.* But what did his Worship? he imployed a certaine Popish Swash-buckler, who before in the same City of Saint *Giles*, had slaine a man in the street. Him hee suborned to doe me some notable affront: and accordingly this knaue taking a very sleight occasion, gaue me a blow on the eare in the open street. These are the concluding arguments of the *Iudaits*; this their open-handed rhetorique: this their close fist of Logique. Nor must we thinke this strange in those who set forth cut throats for their Champions.

What should poore I doe in this case? I did pocket vp this wrong as patiently as I could; and when I had spent out my yeare there, I craued leaue to be gone, and that by the good aduice of a certaine friend, who wished me to quit that place, affirming vpon his knowledge that the Papists there did lay wait for me. Being to depart, our brethren of the Reformed Church there held me, and earnestly intreated mee to stay; but on the other side some tenne or fifteene Papists triumphed at my departure, as though it had beene a signe of their con-

quest ouer me, So departed I according to our Sa-
Mat.10.23. uiours precept, *If they persecute you in one Citie, flye into another*, and was entertained in other Towns, where I receiued conuenient stipend, namely, in
Bouuer. Kaylaz. *Bouuer*, and *Kaylaz*, neere vnto *Nismes*, whose inhabitants were all protestants.

Whilest I remained here, I read ouer againe and againe, a certaine French Treatise written by M. *Peter Moulin*, called, *The Buckler of Faith*. In it, I found many things which did cleare vnto mee the Doctrine of saluation: vpon which passages I did dayly meditate, and oftentimes saide to my selfe thus: O yee my brethren *Spanyards*, whom God hath indued with such depth of wit; O would our Masters, the Inquisitors would suffer you to take this *Buckler* into your hands, to arme your selues with this shield against all the poisonous darts of the malignant enemy. O would to God I might with losse of my life, buy the happinesse to see you
John 5.39. obey our Lord and Sauiour, bidding vs *search the Scriptures*, rather then yeeld vnto the yoke of *Antichrist*, the Lord of Lords, who commandeth you the contrary; and taking the Scriptures from you, giueth you, instead thereof, stocks and stones, to be adored and worshipped by you. O would to God that there might shine in your eyes, some glimpse of that light, which guideth vs wretched men out of the *kingdome of darkenesse, into the glo-*
Colos.1.13. *riaus kingdome of the Sonne of God*. O that the same

good

good God, *who is light, and in whom there is no darkneſſe*, would ſay vnto you, that which he ſaid in the beginning, and ſtill ſaith to his elect, *Let there bee Light*. Then ſurely you ſhould not any longer bee *darkneſſe, but Light in the Lord*: no longer wandering ſheepe, falling downe before Idols, but *returned to the ſhepheard, and Biſhop of our ſoules*, euen vnto Chriſt Ieſus, who is ready to *betroath them vnto himſelfe* by true faith, which worketh by charity.

1 Iohn 1,5. *Gen.1,3.* *Epheſ.5,8.* *1Pet.2,28* *Hoſ.2,25.*

But there is one that hindreth you from enioying this great benefit, namely, he that will bee accounted another *Chriſt*, and omnipotent; and yet in the meane either ſtealeth from you, or chaungeth Gods Commaundements, and will by no means ſuffer you to read and heare the holy Scriptures in your Mother tongue, leaſt you ſhould vnderſtand them, and by the light of them, diſcouer his tyranny.

Would to God that you that *ſit in darkeneſſe, & in the ſhadow of death*, might bee enlightned by the *Sun of righteouſneſſe ariſing vnto you, that yee might go forth, and grow vp, as Calues of the ſtall*, ſhaking off the Popes heauy yoake, which himſelfe wil not touch ſo much as with his finger; & yeelding your neckes vnto the ſweet yoake of Chriſt.

Luk.1,79. *Mal.4,2.*

I would to God, the Office of Inquiſition, or rather Inquination, would ſuffer you to view engrauen in this Buckler, a faire and pure Confeſſion of

Faith, most agreeable to the Scriptures. Then should you easily behold the falshood, and deformity of your Religion, which you would thereupon loath no lesse then now you detest our Religion, being induced so to doe by your Preachers, who decipher it vnto you, as foule, false, and contemptible, as it is in it selfe faire, true, and amiable. Then should you see as cleare as the noone day, That the Reformed Christians or Protestants (whom ye call Heretiques, because they will not thrust their necks into the Popes tyrannous yoake) doe not, as you dreame, beleeue many things repugnant, not onely against the Word of God; but also against the light of reason. Your clamorous Friers in their sermons, ring in your eares, that we beleeue the blessed Virgin *Marie*, not to haue continued a Virgin after the birth of our Sauiour: That wee haue corrupted or dismembred the Scriptures: That there be no Sacraments in our Churches; or at least, that we beleeue, that the Bread and Wine in the Sacrament of the Body and bloud of our Lord, are nothing else, but naked and barren signes: That we damne all good Workes: That we admit no penance. But, as for our persons, your people being misled, and incensed by the barking of your Friers, thinketh that we beare not the shape of men, but are Monsters with Dogges faces, or Hogges snowts: That we liue barbarously and wildely, in rude Cottages or Dennes. These and such like guls they put vpon you,

you, which deserue rather our Laughter in contempt, then our labour in refutation.

As for that one point, concerning the raising a dishonourable opinion of the Virgin *Marie*, let them looke to it, who blush not when they reade that, which before wee haue touched concerning worthy sir *Allen*, so wooed & courted by the blessed Virgin.

Considering and weighing with my selfe, all these particulars, and conferring with certaine learned and discreete Ministers of Gods Word, as also with other well affected Gentlemen, vpon their aduice, and intreatie, I was inflamed with a desire, to translate the aforsaid *Buckler of faith*, into the Spanish tongue. And being resolued no longer to resist the motion of Gods Spirit (which with sorrow I confesse my selfe to haue resisted for the space of a yeare) I set my hand to this taske; and hauing with foure moneths paines finished it, I dedicated the same vnto the most Excellent *Charles*, Prince of *Wales*; being thereunto led by the first Author, by whom, the saide Treatise in the Originall French, was dedicated vnto his Highnesse.

But when as a certaine honest man of *Monpelier*, by whom I had sent Letters into *Spaine* to my bretheren, vppon his returne thence, had with an Oath affirmed vnto mee, that hee heard my elder Brother speake these words: *All we his sixe Bretheren desire nothing more ernestly in the world thē his death* (speaking of me;) *we would willingly giue a re-*

ward

ward vnto any man, that would make an end of him. When I saw, that as long as I remained in *France*, I was in daily danger of my life, I betooke my selfe hither into *England*, as into the Hauen of safetie: with intent that my selfe, who had beene in *Spain* a bad Physitian of soules, in *France* by Gods blessing a good one of bodies; might in *England* becom a good Physitian in special to my selfe of body and soule, by securing them both vnder the Gouernement of the most gracious King *Iames*, the most powerful defender of the sincere & vnpolluted faith; resoluing to yeeld all obedience vnto such a King, professing the Reformed Religion, and withdrawing my selfe from Papists (whose company is wont to breed infection) some-where within his Maiesties Dominions, either to exercise my function of Ministery, or to practise Physicke, and by one, or both of these to maintaine my selfe in diet & cloathing, by my honest labor.

Neither thought I fit to come hither vnarmed; and therfore brought I with me this *buckler*, which I haue already preseted to that most noble Prince *Charles* the rising Morning-Starre of *Great Brittaine*: which my small present, his Highnesse, according to his wonted gentlenesse, did most graciously accept. And now haue I learned by experience that to be true which al the world witnesseth, namely, that no eloquence can expresse that pietie towards God, and zeale for Gods house, which is

found

found in the most mighty *King of great Brittain*, and the most excellent *Prince*, the liuely Image of his renowned Father, vpon both whom, Nature seemeth to haue powred out all her endowments and ornaments culled out from all others.

But now I betake my selfe to you, Fathers of this Church; most Reuerend *Archbishops*; Reuerend *Bishops*; Worshipfull, and well-deseruing *Doctors* and *Pastors*; to you I addresse my selfe, who are the *salt of the earth, the light of the world, a City set vpon an hill*: to this Synode I flye, as to a City of refuge; not as a Man-slayer, but contrariwise, my selfe hauing of late very hardly escaped slaughter. *a Mat. 5.*

Namely in the moneth of *February* lately past, being in London, and walking in *Pauls*, there meeteth me, as by chance, one vnknowne to me, but certainely a slie knaue; who entering into conference with me about matter of Physicke, intreateth mee that I would take the paines to visit a certaine woman which lay sicke of a sore disease, and forsaken of other Physitians, as vncureable. This hee diuers times vrged, soliciting me foure dayes together, and promising me a large reward. Poore I, in my simple credulity yeelded thereto; he leades me along the streetes for the space of an howre and an halfe: then at length we finde the house, and therein the sick woman; where, after much questioning & conferring about her disease, I tarried supper vp-

on the intreaty of him that brought mee thither; who at Supper said Grace in Latine. Presently after eight of the clocke at night we depart thence. Then he, making as though he would (as hee had promised) guide me backe to my chamber, leadeth mee cleane another way beyond the Citie wals, out of the broad streets, through by-lanes and narrow allies, into desert places, and into the fields. Sometime he stops his pace and standeth still, sometimes he listneth carefully, and when I aske him the cause thereof; I listen, saith he, to heare if any man come by, of whom I may aske the way to *London*, which verily I haue lost, and know not where I am. But verily he lyed; for his listning was for nothing else, but that he might haue me sure, to set vpon mee far enough from any to helpe me. I call God to witnesse, that, when I thus wandred with him in the darke, my mind did fore-boad some mischance vnto me; whereupon I lifted mine eyes to heauen, and armed my selfe as well as I could, with *repentance towards God, and faith in our Lord Iesus Christ*. Now then about ten of the clocke in the night, hauing gotten me into such a place as he desired, namely in the great fields called S. *Iameses*, he on a sudden flies vpon me with his naked dagger, and grieuously wounded me neere the left ventricle of the heart; from whence come those two principall vessels of life, the one called *the veiny Artery*, and the other *Aorta*: and presently running away, left me there

Acts 20.21.

halfe

halfe dead. This wound being giuen me in an extreame cold night, and being in depth as much as eight fingers breadth, yet not directly, but obliquely pearcing, was dangerous enough, especially when as I knew not where I was, nor whom to call on for helpe, being vtterly ignorant of the English tongue: and surely I had neuer seene the mornings light, had not a certaine good *Samaritane* that very night powred wine and oyle into my wound: that is, vnlesse the renowned *Doctor Mayern* his Maiesties most worthy principall Physition, being as much replenished with mercy and charity, as with knowledge and experience, had reached forth vnto me his helping hand, and for three weekes space entertained me in his house, had speciall care of my recouery.

Though this wound be healed, yet the scarre thereof remaineth, and euer will so long as I liue; whereof I am so farre from being ashamed (it hauing been inflicted vpon me in hatred of the reformed Religion) that I rather reioyce in it, & say with Saint *Paul*, *I beare in my body the markes of the Lord Iesus*. *Paphnutius*, who was present at the Councell of *Nice*, hauing one of his eyes boared out, and his ham-strings cut, for his cõstant profession of Christianity, was not thought to be deformed, but rather more beautified by these markes: Afford vnto me, I pray you reuerend Fathers, vnto me the meanest and basest Professor, yea and Confessor

Gal. 6. v. 17.

of the Christian reformed Religion, a place in this your Synod, not by way of locall presence, but by admission into your good opinion, and fatherly loue.

Paphnutius after he had receiued those prints and seales of Christian constancy, ceased not to professe, and confesse Christ the more feruently: verily I am so farre from being discouraged by this dangerous conflict from walking still in that path of pure Religion, which I haue set into, that this same Dagger is become a goade or spurre vnto me, whereby I am pricked on to runne more couragiously, and swiftly in the rest of that race, which I haue vndertaken. Now therefore, God thus putting me forward, it the more behooueth mee to whet my pen against the errors of papistry, and to doe my best for maintaining the honour of all reformed Churches against the calumniations of the *Spaniards*, who are zealous, but not according to knowledge; and father vpon vs another manner of Confession of faith, cleane contrary to that which we professe.

Wherefore I intreate all you Pastors and Doctors of the reformed Churches, by the bowels of Gods mercies, to take especiall care and order, that the true Confession of your sincere Faith may be made knowne to foraigne people, who are miserably deceiued in this behalfe; namely, to that end there may be published some small Treatises translated

lated, or written in the vulgar languages of the people of *Spaine*, *Italie*, *France*, and other Nations. I, for my part, and poore faculty, am ready and willing to imploy herein my paines by day and night, euen to my last gaspe. This, this enterprise, I say, doth neerely concerne the glory of God, the sauing of soules, the maintaining of the honour of the most gracious *King of great Brittaine*, defender of the Faith, as also the shielding of your own reputations from the slanders of the Papists. Whose reuilings and forged calumniations against you, by no other meanes can be refuted, then by that course, which here is wished, and offered by

Him, that againe recommends

himselfe to your charitable

and fatherly embraces,

Iohn de Nicholas & Sacharles, Doctor in Physicke.

FINIS.

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